

THE PREACHERS
PRESIDENT, OR
THE MASTER AND
SCHOLLER.

In a Sermon preached at a Synode, holden by the Right Reuerend Father
in GOD,

JOHN,

Lord Bishop of CHESTER, at Wigan
in Lancashire, the 22. of Aprill.

1635.

By JAMES HYATT, B. of D. and Preacher
of Gods Word at Limer-Poole.



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THE PRINCIPLES
OF
THE ARTS AND
MANUFACTURES

OF THE
ARTS AND
MANUFACTURES
OF THE
CITY OF LONDON
IN THE
YEAR 1794

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TO
THE RIGHT
REVEREND FA-
THER IN GOD,

John,

Lord Bishop of Chester, my singular
good Lord and Patron.

MY GOOD LORD,

IN obedience to your Lordships pleasure, I doe
here humbly present you with that Sermon,
which I lately preached, by your Lordships ap-
pointment, at Wigan: my little leasure, and
health at that time, and my lesse skill for such
a businesse, made me very unwilling to under-take it; so
conscious to my selfe that I should not sufficiently discharge
it: but your Lordships authoritie imposing it vpon mee,
brought me to a necessitie of performing it, as I could; and
when I had done it, your Lordship was pleased (so my great
incouragement) not onely to heare what I said, but to require
a re-view of it from mine hand and pen: And, indeed your
fauour and goodnesse to me and mine, hath bene such, and
taken so deepe impression in mine heart, that I shall

The Epistle Dedicatorie.

haue power to denie, whatsoeuer it shall please your Lordship to command, or expect from me, though otherwise, I could rather haue wisht that it might haue slept with me in silence. For, it may be, those defects will be spied in the reading, which were not so easily obserued in the hearing of it.

I confesse that the matter is, much of it, gathered from others, onely the method is mine owne, and if it prove therefore lesse acceptable to some, who by this meanes may chance to haue a sight of it, yet I am confident, that thus shall bring no losse to it, in your Lordships acceptation: as well knowing that the Spiders web is no whit the more commendable, because it is all wouen out of her owne bowells; nor the Bee's honey lesse pleasant and usefull, because it is gathered from seuerall flowers.

Whatsoeuer it be, I now commit it to your Lordships Patronage, humbly desiring (seeing it hath found grace in your eyes) that it may safely shelter it selfe vnder your protection, and continue with you, if for no other vse, yet as a faithfull pledge of mine hearts thankfulnessse, which hath for euer vowed it selfe to your Lordships seruice.

And now, crauing pardon for this boldnesse, I humbly commend your good Lordship to the mercy of God in Christ Iesus, beseeching him, vpon the bended knees of mine heart, so blesse you with health, long life, and happy dayes vpon earth, to his glorie and his Churches good, and with eternall felicitie hereafter in his beauenly Kingdome.

Your Lordships most humbly deuoted
Chaplain,

JAMES HYATT.



THE PREACHERS
PRESIDENT,
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MATTH. 23. 16.

And they sent out unto him their Disciples with the Herodians, saying, Master we know that thou art true, and teachest the way of God in truth, neither carest thou for any man, for thou regardest not the person of men.

THe latter wordes of this Text may fitly bee called *The Preachers president*, for they contayne in them the exact description of such a man as is fit to teach Gods Will to the World, as will more fully appeare in the after handling of them, the occasion of their deliuerie may be thus conceiued; The Pharisies had before assayed to resist Christ openly, but when they see that that will doe no good, they withdraw themselves from him; and thinke vpon a fraudulent course against him, which is by some meanes to intangle him in his talk; and because they foresee that their owne persons are

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no

no fit instruments for such a purpose (having before discovered themselves and their malice against his Person and Doctrine) therefore they *send their Disciples with the Herodians to him*; two Sects, though differing much both in life and Religion, yet agreeing well enough together to destroy Christ; which, that they may the better doe, they are to *fayne themselves iust men*. And to say to him; *Master, we know that thou art true, and teachest the way of God in Truth; neither carest thou for any men, for thou regardest not the person of men; Tell us therefore, what thinkest thou, is it lawfull to giue tribute to Caesar, or not?* which speech of theirs, diuideth it selfe into a *salutation* and a *question*; I haue now chosen the first of them onely to speake of. In handling it, I might obserue the *manner* of their saluting Christ, and the *matter* of their salutation; for the *manner*, it is very dissemblingly done of them, for they come with an intent to destroy Christ, and yet giue him good wordes; call him Master, and tell him, that they know him to be thus and thus qualified (as indeed it becommeth every Master of Gods people to be) but vnder this maske of faire wordes, they seeke to shroud the wicked purpose of their hearts from his obseruation; they pretend loue to his person, and reuerence to his profession, that they may secretly draw him into the snare which they haue priuily laid for him; which indeed is the common practice of false-hearted flatterers; it is vsuall with them to hide the deadly hooke of their wicked purposes vnder the sugered bait of faire wordes, and to come like *Ioaab* with *art thou in health, my brother?* or *Iudas*-like, with *all haile Master* in their mouthes, when there is nothing but treason and villainie in their hearts. But I cannot stay vpon this point, my purpose is to insist onely

2. Sam. 20.

9.

Matth. 26.

49.

ly vpon the *master* of their salutation, which is the ascribing of three particular qualities to Christ, which indeed were most eminently in himselfe; and ought, in some competencie, to bee in euery Minister of the Gospell of Christ Iesus. The first is, that hee was *true*; the second, a *teacher of the truth* to others, the third, *no respecter of mens persons*, the first seemeth to haue reference to his *person*, the second to his *ministerie*, the third to both; as if they should haue said; wee know thee to bee one that doest rightly vnderstand, and constantly maintayne and practise the truth in thine owne person, and also diligently & faithfully to teach it others, not suffering it to receiue any detriment, either in thy life or doctrine, through partialitie, or respect of mens persons.

So that in these words they acknowledge Christ to bee an vpright and blamelesse liuer in his owne person, and a faithful and diligent teacher of the truth to others. Which two things indeed are necessarily required, if not to the *being*, yet to the perfecting of our ministeries all function, they were represented by the *Vrim and Thummim* in *Aarons* brest plate, & the *golden bells* and *Pomegranets* about the skirts of his Garment; whereby God signified that he would haue light of doctrine ioyned with integritie of life; and the sweet sound of sauing words, to bee accompanied with the sauorie fruits of good workes, in all them that should draw neere vnto him in the service of his Altar.

So likewise Christ couples them together in the New Testament; *who soeuer shall doe and teach the Commandments* (saith he) *the same shall bee called great in the Kingdom of Heauen.* And hee testifieth of *Iohn the Baprist*, that he was a *burning and shining lampe*, burning in himselfe by the holinesse of his life, and shining to others by

Exod: 28.
30-33.

Mat: 5: 14.

Act. 20. 28.

the puritie of his doctrine. And the Apostle exhorts the Elders of *Ephesus* that they should take heede to themselves and to the flocke over which the holy Ghost had made them overseers: to the flock by feeding them with the foode of wholsome doctrine, and to themselves by living in their owne persons, according to that which they taught to others. So that these two being necessarily required in every faithfull Minister, and ioyned together by the Holy Ghost, ought not by any meanes to be found seuered in any that take vpon them to be masters of Gods people, but though they may not be separated in a Ministers practise, yet, for the better opening of my Text, and fitting of it to the present occasion, I must speake of them seuerally, as they are in order laid downe to vs in the words of my Text.

The first thing then which they ascribe to Christ, is, that he is *true*, *Master wee know that thou art true*. Which seemeth to me to inferre three things, first that he knew the truth, (that must needs bee implied) secondly that he vsed to stand stifiy to it, and to maintaine it against the opposers of it, for thats, *esse veracem*, to be one that not onely hath the truth in himselfe, but holdes and vpholds it against others. Thirdly that he was faithfull and sincere in all his proceedings, leading an innocent and blamelesse life amongst them. And that Christ was true in himselfe in all these respects, is most euident to vs that know the truth, so that to spend time in the prooofe of it, were but to hold a candle to the Sunne; but as they were eminently in Christ, so ought they to bee competently in euery Minister of Christ Iesus. First it is necessarie that euery master ouer Gods people should *know the truth*, for as Christ when hee first came to visit in mercie, vpbraided *Nicodemus* with the want of this which

the Master and Scholler.

which he obserued to be in him; *art thou a master of Israel and knowest not these things?* so much more when he shall come the second time to visit in Iudgment, he will questionlesse bee highly offended with those that haue taken vpon them to set themselves down in the Masters Chayre, when the schollers forme would better haue becom'd their ignorance. No wise man sends a message of importance by the mouth of a foole; & shall we thinke that Almighty God sends those to bee his messengers in the Ministerie of his Gospell to the World, that runne like *Abimeaz*, without their errand? no, God him selfe hath foretold vs, that though such *came*, yet hee *hath not sent them*; for whom he sends, he first tels them their errand, and teacheth them that truth by his word and Spirit, which he sends them to teach to others.

Secondly, it is necessarie too, that as every Minister should *haue the truth* in himselfe, so hee should *hold and maintaine* it against those that oppose it; for so Saint Paul chargeth. *Tim*, that hee should *ordaine none*, but those that should *hold fast the faithful word*, being able by sound doctrine both to exhort and to convince gainers. And he presently addes this reason, for there are many unruly and vaine talkers, and deceiues whose maies be *guile* bee *flops*; meaning by a length of reason; and force of argument: and therefore straight way after hee aduisech *Titus* himselfe to vse such *sound speech* in his doctrine as cannot be *condemned*; that he which is on the contrarie part may be *ashamed* (saith he) when he shall haue nothing to say against you. So that every Minister is to bee furnished with a double knowldege; *Dogmaticall*; and *Polemickall*; that he may not onely be able to teach and exhort, but to convince gainers; being the shepheard of Gods sheepe, he must haue a two-fold voyce; one to gouerne

and call in, and keep together his sheepe, which must be gentle, & familiar to them; and another to driue away Wolues, which must be fearefull and terrible to them; one to teach and stablish the truth, and another to preuent, or supplant and roote vp Heresies and Errours, like *Nehemiahs* builders who held a Trowell in one hand, and a Sword in the other.

Thirdly, euery Master is not only to haue & to hold the truth, but to liue according to it. Saint Paul tells *Timothy*, that of all else, *Bishops and Ministers must be blamelesse, and men of good report, euen of those that are without.* And therefore afterward, hee bids *Timothy* himselfe that he should take heed as well to himselfe as to his doctrine. And *Titus*, that hee should shew himselfe an example of good workes to others. A Ministers life is, indeed, the very life of his Ministry, it is to little purpose, for vs to commend the strait way to others, that leads to heauen, if our selues runne before them in the broad way that leadeth to Hell for, *Cum Pastor per abrupta graditur, ad precipitium grex sequitur.* When the Shepheard himselfe goeth before in dangerous and steepe downe places, the flocke cannot but follow after head-long to their owne destruction. The life of a Minister is an exemplary teaching of his people; for the most do more marke our liues then our Learning: so that he which liueth ill, though he preach well, by his life, puts a lye vpon the truth which he preacheth, and puld down that with one hand which he seemeth to build with the other. There is no one thing which makes our Ministry (which is in it selfe the most honourable calling amongst men) to be so contemptible and so basely counted of as it is in the World, as the vicious and scandalous

lous liues of some amongst vs; for as *Apollonius* is said to haue girded a false Prophet of the *Mountainists*; with his *dicquase*, *Propheta iudit uersis ac tabulis*, *Propheta feneratur*? &c. So, I would it might not bee said to some of ours, and further added to it, *Propheta pugnat, iurat, inebriatur, scoriatur, fallit, litigat, mundana cogitat, sapit, amat, agit*? &c. Oh that these things were not talkt of in *Gath*, and published in the streets of *Ascalon*. These are they that make our calling so contemptible in the World; for, *Yee are departed out of the way* *Mal. 2.8,9.* (saith the Lord to the Priests) *ye have caused many to stumble at his Law; therefore haue I made you contemptible and base before all the people.* The more shame therefore is it for such, and the greater shall bee their Iudgement, who by their disordered liues, bring this contempt vpon our calling, and make the *filth* of their owne vicious courses to be cast into the faces of vs all. Christ calls vs the *Salt of the Earth*: and *Salt is good*; Ministers are usefull and necessary amongst men; but if *the Salt haue lost his sauer*, wherewith shall it be seasoned? it is then neither fit for the land nor yet for the dung hill; but men cast it out. That is (saith *Saint Hierome*) vnfauoury Ministers are to be deposed and turned out of the Ministry. And so is his Expedition said to bee urged in the Councell of *Basill* against Pope *Eugenius*, for his deposition from the Papacie. And well were it for vs, if some vnfauoury ones amongst vs might bee so dealt with; but if they scape the hand of Iustice at our Synods and Visitations, I must yet say to them (as once a Reverend Father is said to haue spoken to the Councell of *Rhemes*, when he saw there was no hope of reformation amongst them) *fratres aliam uobis pronuntio Synodum*. My Brethren, I must put you in minde of another

Mat. 5.13.

Luke 14.34, 35.

ther Synod, which the great Archbishop of our soules shall hold at his second coming to Iudgement, and then let these be sure that (though now they lurke in *se-
nebris*) they shall be found out, and fitted according to their deserts; for if then they shall haue nothing to plead for themselves, but, *Master, haue we not in thy name prophesied?* Christ hath told them before hand what they shall looke for at that day, *I will say to them I know you not, depart from me ye that worke iniquity.*

Mat. 7. 23.

And so I come to the second thing which they ascribe to Christ; Secondly, *And teachest the way of God in truth.* Which, as it was also truly spoken of Christ, though with a bad minde in them that first spake it, so ought it in some sort to bee verified in euery Minister of Gods Word.

First, he that is called to be a *Master*, his worke must be to teach; and secondly, the *subject* of his Doctrine must be the *way of God*; and thirdly, the manner of his teaching it must be *in truth*.

First, Ministers are not only to know the truth, and to liue according to it themselves, but to *teach* it to o-

Acts 1. 1.

thers. For so did Christ, *hee fulfilled his Ministerie in doing and teaching*; Indeed the Prophet *Esay* saith, *hee was dumbe as a sheepe before the Shearer.* But wee neuer reade of him that hee was dumbe as a Shepherd amongst his sheepe; but it was his custome at least *euery*

Luk. 4. 16.

Sabboth-day to preach the Word in the Synagogues. And himselfe saith, that one chiefe end why he came into the

Verse 17.

World was to *preach to the poore.* And it was the first part of the Apostles Commission which they had from

Mat. 28. 19

him; *goe and teach.* We know how fearefully the Lord

Esay 56. 10

threigheth against *sunbringers and sleepy Wasahmen,* whom he calls *dumbe Dugges that hurke not*; and wee

reade

reade that the *Holy Ghost* came downe vpon the *App.* *apostles* in the likenesse of fiery tongues, *quia quos misert*
Denu & ardentis pariter & loquentes facit; whom God
 sends, he makes them not only to burne in themselves by
 the zeale of good Workes, but to shine to others too
 by light of Doctrine. The Law threatneth death to *Exod. 38.15*
 the Priest, if hee make not a sound with his Bells when
 he goeth into the Sanctuary. Which, by the Iudgement
 of all Interpreters, signifieth deadly danger to a dumbe
 Minister. *Morte dignus est Sacerdos, a quo vox predicatio-*
nis non auditur (saith one) That Prielt is not worthy to
 liue, that doth not vse to preach the Word of God. And
 it is a dismall conditionall woe, which Saint *Paul* doth
 expressely thunder out against himselfe, and, in him-
 selfe, against all others; *Va mihi si non euangelizauero*: *1. Cor. 9.16.*
Woe be to me, if I preach not the Gospel. And therefore
 here you see that the intollerable negligence of some
 amongst vs comes iustly to be reproofed; who, it may
 be, are outwardly blamelesse in their lines, but yet, silent
 in their Ministry: liuing in the Church like Lamps with-
 out light, or Bells without clappers, or as a Cryer in a
 Court without a voyce; for, *innocens, absq; sermone, con-*
uersatio (saith Saint *Hierome*) *quantum exemplo prae-*
santum silentio nocet: A dumbe Minister, though of an
 innocent life, doth hurt as much by his silence, as hee
 helps by his example. A Minister, by his place, is not
 only a *Christian*, but a *Ruler* amongst Gods people; not
 only a *Souldier* of Christs, but a *Watchman* of the
 Lord of Hosts; not only a *sheepe* of the fold, but a
Shepherd of the flocke; not only a *stone* of the building,
 but a *Builder* of the House of God: not only a *plant* of
 the Garden, but a *Planter* of the trees thereof; not on-
 ly a *Child* of the Family, but a *Spiritual Father* to be-

get Children vnto God in Christ, and in a word, not only *μαθηται*, a Disciple of Christ himselfe, but *διδασκαλοι μαθηται*; a Master appointed to teach others. And therefore let vs take heed of being *dumbe* in the Ministry, least when God shall come to vs with, how camest thou in hither? wee bee stricke *dumbe* by his Maiestie in the day of his Visitation.

Secondly, as a Masters worke is to *teach*, so the *subject* of his labour, the *matter* that hee is to worke vpon, is, *the way of God*, that is, as *Dauid* expounds it, *The way of Gods Testimonies, the way of Gods Precepts, the way of Gods Commandements*: and in plaine termes, that manner of liuing here, which God hath prescribed to vs in his Word. Which, in regard of the eminencie, and profitableness of it, aboue all other wayes that mans wit can finde out, or any other creature make knowne to him; is in other places called the *way of Wisdom*, *Knowledge, Truth, Peace, Life, Salvation, &c.* it is here called the *way of God*, specially in three respects; because it is *reuealed* of God, *approved* of God, and *leadeth* those that walke in it, to the fruition of God.

Gods Word then, must be the *matter* of our teaching, we may not deliuer any thing else, of our owne heads in the roome of it. for Gods way and mans way, the directions of Gods Word, and the thoughts of mans heart, are as contrary one to the other as light and darknesse. *My thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord; for as the Heauens are higher then the Earth, euen so are my wayes higher then your wayes, and my thoughts then your thoughts.* And the Apostle saith, that *the wisdom of this World is foolishnesse with God.* And therefore we are to looke to it, that wee doe not only *teach*, but that the *matter* of our teaching, bee.

Mat. 28. 19

Psal. 119.

34. 27, 32

Esay 55. 8, 9

1. Cor. 3. 19.

bee the *Word of God*, and not the froth of our owne braines, nor the Learning which wee gather out of humane Authors, any further then wee finde it consonant to the Word of God. For Gods way must needs be an vndefiled way, but mans way cannot choose but bee corrupted; seeing that such as the Fountaine is, such must needs be the water that runnes from it.

1. Thirdly, as the *matter* of our *Ministry* is the *way of God*, so the *manner* of our *deliuey* of it must bee *in truth*. Studie to shew thy selfe approued of God, (saith Saine Paul to Timothy) *A Workman that needeth not to be ashamed, rightly diuiding the Word of Truth*. So that it is not enough for a Minister to teach *the truth*, vnlesse that he teach it *in truth* too; rightly, and so as it ought to be taught: for a good matter may be marde in the handling of it.

2. Tim. 2. 15

Now, that it may so be taught, we must teach it, *only, wholly, plainly, and wisely*. Only without addition, wholly without diminution, plainly without affectation, and wisely without indiscretion.

First; that the way of Truth may be taught in truth; it is *only* to be taught. As we must teach nothing else for it, so wee may mixe nothing else with it. It is a perfect way of it selfe, *which is able to make vs wise vnto saluation*. And to make the man of God perfect, *thorowly furnished vnto all good works*. And therefore to adde to it (whether our owne inuentions, or other mens traditions, if they be contrary, or though they be but diuers from it, if they bee added to it, as of the same necessarie and authority, I say so to adde to it) is to alter and overthrow the perfection of it, making it to bee no longer Gods way but mans way. For Gods way is like himselfe, it will brooke no mixture, it will either be alwaies

2. Tim. 3. 17

1. *Sam.* 5. 3. simple and of it selfe, or else not at all the way of God, as the *Arke* and *Dagon* would not stand together in one house, so Gods way and mans wit will not be moulded vp together into a body of one Religion, a ladder of such compound stufte will certainly neuer hold together for a man to get to heauen by it.

2. And secondly, as it must bee taught *onely* without *addition*, so *wholly* too, without *diminution*; for so *Mat.* 28. 10. runnes the Apostolicall commission, goe and teach *all things*, whatsoever I haue commanded you. And Saint Paul testifieth as much of himselfe to the Elders of *Ephesus*; *Act.* 20. 20. *I haue kept back nothing from you*, saith he, and afterward he expounds himselfe more fully, when he *26.* saith, *I take you to record this day, that I am free from the bloud of all men*, for I haue not shunned to declare vnto *27.* you all the counsell of God. So that as there is no deficiency in Gods Word to be supplied by mans inuention, so there is no superfluitie in it neither, to be pared away, or concealed from the world at mans discretion. There can bee no danger in preaching all that to our people (so it be done in season, and with that discretion which is requisite in a Minister of the Gospell) which God hath not made daintie to reueale to vs in his Word.

3. Thirdly, that it may bee taught in truth, it must bee taught plainly without *affectation*: *all things must be done in the Church vnto edification*: and, he that speaketh in an *vnknowne tongue*, edifieth himselfe. (saith the *1. Cor.* 14. 4. Apostle) but he that prophesieth, edifieth the Church. And therefore afterward, he professeth of himselfe, that in the Church he had rather speake few wordes so with his owne understanding, that by his voyce he might teach others also, then ten thousand wordes in an *vnknowne tongue*.

tongue. Now what difference is there betwixt speaking to the common people in an unknowne tongue, and using such an affected sublimitie of phrase, and such a Romish English (as one fitly calls it) that plaine Englishmen can no more vnderstand what is spoken; then if he that preacheth, were a Barbarian to them, and they to him: A fault, which some that *Master it* amongst vs, are but too guiltie of, to the great hurt of their simple Auditories, and the too palpable discouerie of their owne insinceritie; for what is this, but to act the parts of the vnfaithfull Iesuites, and Priests of Rome and Rhemes? who doe purposely so wrap vp the light of Gods Word in a darke clowd of absolete and barbarous wordes, that all wise men see, they labour rather to procure admiration to themselves, then glorie to God, and saluation to his Church. It was a iudgement vpon the Iewes, that *Christ preached to them in parables*, that so *they might heare, and yet not vnderstand*; and what difference is there betwixt a parable and an affected kinde of eloquence, which transcends the capacitie of our Hearers? when Christ sent *Paul* to preach the Gospell to the Gentiles, he saith, he was *commanded to preach it not with wisdom of wordes*; and in obedience to this commandement, he tells the Corinthians in the next Chapter, that *he came not to them in excellency of speech and of wisdom*; nor was his preaching with enticing wordes of mans wisdom, but in demonstration of the Spirit, and of power. In the feare of God then, let not vs be ashamed to follow the example of so great an Apostle, that it may appeare to the world that we seeke not our selues, but the glorie of God in Christ; and the saluation of our Hearers; and that in the testimonie of a good conscience, we may say with the same Apostle,

Mat. 23. 12

1. Cor. 1. 17.

1. Cor. 2. 1, 4.

2. Cor. 4.2.

we haue renounced the hidden things of dishonestie, not walking in craftinesse, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

Luk. 12.43.

4. Fourthly, it must be taught *wisely* without *indiscretion*; a faithfull and wise seruant fit to be made Ruler ouer Gods household, doth not onely giue his fellow seruants meate, and in due season, but he giues to euery one their portion. The same dish of meate is neither fit for euery ones person., nor agreeable to euery ones stomach. There is great difference of Hearers in euery Auditorie: some are *ignorant*, and they must be *instructed*; some are *erronious*, and they must be *confuted*; some are *disordered*, and they must be *admonished*; some are *weake*, and they must be *strengthened*; some are *distressed*, and they must be *comforted*; some are *irascible*, and they must be *allured*; and some are *obstinate*, and they must be *terrified*; so that there is great prudence required in fitting the matter of our discourse, to their seuerall estates and necessities: And to this end, as our Auditories are mixt, so should our teaching be, we are to sing at once, both of *Mercy* and of *Indgement*; to bring *new* and *old* together out of our treasure; to powre *Wine* and *Oile* together into the wounds of our Patients, and not to vse one salve onely for euery sore, nor to harpe alwayes to them vpon one string.

Omne tulit
punctum,
etc.

And as our matter must be good spirituall food in it selfe, and various; fitted to their seuerall conditions: so must it be cleanly dressed and dished vp, and skilfully handled in the preparing of it for them, and presenting of it to them. He beareth away the golden bell indeed, that deliuereth a *profitable* speech in a *pleasant* stile: whereas good matter slubbered vp in *rude termes*, be-
comes

comes both loathsome to the hearers, and disgracefull to the teachers of it. Salomon saith in the person of Christ that *the lips of his Spouse* (and they are the preachers of his Church) *drop as the Honey Combe; Honey and Milke are vnder her tongue.* Now Honey and Milke we know, are both sweet and wholesome, pleasant in taste, and good for nourishment: so should a Preachers speech bee clothed with comely words, which are as well delightfull to the Eare, as profitable to the Hearer.

The Preacher (saith Salomon in an other place) *did not only teach the people knowledge, and write words of truth, and thus which was vpright, but he sought to find out acceptable, or delightfull words to deliuer his matter in; and so should we; for our nature is soone wearie, euen of good things, vnlesse wee take pleasure in them. And therefore mulcendi sunt auditores, sermonis dulcedine ne uilis inuoliser audiant:* wee are to seeke out delightfull words for our hearers, least they heare the profitable matter which we speak of to them, without any profit to themselves. Diuinitie is a graue Matron, who, as she abhors garishnesse, so she loues comelinesse. And therefore they doe both alike offer her great indignitie, who either pranke her vp in the light and vaine-fashion of wanton words, or carelesly present her in a loose and ragged speech to the eares of their Auditors. And therefore, that we may rightly diuide the word of truth, it concernes vs to be carefull that wee shew our selues as well skillfull as faithfull, in the teaching of it; least our negligent handling of it, make it to be neglected of, and vnprofitable to our hearers.

The last thing which they ascribe to Christ is, that he was no respecter of mans person; in these words, *scriba carum non pro homine, sed pro ueritate* (which is the person of

men. Which also, as it was true in Christ; so ought it to bee in every master. For *they which will goe about to please men* (saith Saint Paul) *are not the seruants of Christ* when truth is to be taught, falshood to be confuted, vice to be discouered and condemned, and vertue to be countenanced, and encouraged, and that in the name, and by the word of God, what an high sinne were it for vs then, to deale partially with men, for loue or feare of their outward persons? we may not do it, and that we do it not, let vs call to mind how *Eliab* behaued himselfe against *Ahab*, in condemning his Idolatrous courses, and *Elishah* against *Iehoram*, King of Israel, when he was in the companie of *Iehoshaphat* the King of *Iudah*, and *Nathan* against *Dauid* in telling him of his Adulterie with *Vriahs* wife, and *Iohn Baptist* against *Herod* in reprocuing him for *Herodias* his brother *Philips* wife; and for all the euill which *Herod* had done, though these were Kings. And to these might be added the examples of the Apostles, and Apostolicke men in the times of the Primitiue Church, who neither for loue, nor hope, nor feare, nor any other respect, would euer bee drawne to deale partially in their teaching the way of God to the world. Let vs therefore follow their examples, assuring our selues, that what God spake to the Prophet *Ieremie*, is in him spoken to euery one of vs. *Gird up thy loynes, and arise, and speake vnto them, all that I commaund thee, be not dismayed at their faces, lest I confound thee before them.*

And now, from these things, thus opened and applied to our *Masters* in Gods house, I might gather many lessons too, for our *schollers* to take out. But because the time hath preuented me, I will but point at two or three of them in a word and so conclude.

First then, seeing our office is as *Masters* in Gods house
to

Gal. 1. 10.

1. King.

18. 18.

2. Kings

3. 13.

2. Sam. 11. 7.

Luke 3. 19.

Jer. 1. 17.

to teach his people; here you learners may see how you are to esteeme, and what vse you are to make both of our office and persons.

First, our office is to teach, which infers, that your dutie is to *learne*; therefore it is not enough for you with patience to giue vs the *hearing*, but you ought carefully to *heed*, *remember*, and *carrie away* what you heare; for that is the end why masters teach their schollers, not that they may tickle their eares with a tale for a while, and so farewell, but that they may be bettered in knowledge.

Secondly, for our *Persons*, this title of *Teachers*, teacheth you how to esteeme and vse vs; let the *El-* 1. Tim. 5. 17.
ders which rule well (saith the Apostle) *be counted worthy double honour*; especially they which labour in the Word and *Doctrine*, which double honour hath beene euer vncontroleably acknowledged, the honour of *reuerence* and *maintenance*, such as befits our calling; both which, those which are taught by vs, are bound by the Lawes of God and Nations, freely and fully to afford to vs.

First, for the honour of *reuerence*, it is the Apostles 1. Thes. 5.
owne exhortation to hearers; *wee beseech you Brethren to know them which labour among you, and are ouer you in the Lord, that you esteeme a very highly of them in loue for their worke sake.* And indeed not to reuerence Ministers for their work sake, is to despise God himselfe, whose work they doe, and whose *Embassadors* they are vnto you; for so saith Christ, *he that despiseth you despiseth mee, and he that despiseth mee, despiseth him that sent mee.* Luke 10. 16.

Secondly, for the honour of *maintenance*, it is the Apostles own rule too; let him, that is taught in the Word, make him that hath taught him, partaker of all his goods; or, (as our last translation renders it) *communicate* Gal. 6. 6.

unto him in all good things; meaning in the vse of all such outward and worldly blessings as God hath bestowed vpon the learner. *Nor is this any great matter*, (saith he in an other place, though carnall men may thinke it so;) *that we should reap your carnall things; seeing we haue sown vnto you spirituall things;* nay it is Gods own ordinance *that as they which waited at the Altar, lined of the Altar;* so they which preach the Gospel, should line of the Gospel. And therefore, by force or fraud to detaine that from vs, which the Lawes of God doe giue, and of men, doe confirme vnto vs for our maintenance, is to dishonour vs, and in vs, to dishonour God, and to pull downe his curse vpon your selues and vpon all that you possesse.

1. Cor. 9. 11.
23. 14.

Malac. 3. 9.

Secondly, seeing that which we are to teach is *the way of God*, this teacheth you, that you are to walke in it for thats the end why men seeke to know *ways*, that they may trauell in them to the places which they desire to come to; if you had not need to know this way, what should we doe teaching of it to you? and what vse else, can a way be put to by you, but to be trauelled in? therefore when you haue learned it from vs, walke in it accordingly; or else our teaching, and your learning of it, will bring you neuer awhit the nearer to heauen.

Jo. 13.
7.
22.

2. Cor. 13. 18.

Thirdly, as we are to teach it *in truth*, so are you to walke in it; that is, to belecue and practise it *only* without adding your owne deuises to it, and *wholy*, without presuming to *paste over* any part of it vnpractised, as occasion to doe it is offered vnto you; for if any man shall adde vnto it, God shall adde vnto him the plagues that are written in his Booke; and if any shall take away from it, God shall take away his part out of the Booke of life.

Lastly, as wee are to teach Gods way *without respect* of

of men or persons, so are you to practise it too: you may not concale, nor corrupt the truth in your words, nor doe any thing contrary to equity, or Christian Charity in your deeds, neither for fauour of friends, nor feare of great men, nor hope of profit, nor hatred of enemies, nor contempt of Inferiours, nor any other respect whatsoever; for this is to set vp the *Creature* about the *Creator*. God only is to be loued, and feared simply for himselfe; and about all things else that are; and all things else, respectiue to him; as hee directs vs in his Word. So that if any of you fauour an vniust cause, for his sake whose cause it is, in so doing you commit Idolatry, making him whose vniust cause you so fauour, your God; in as much as you preferre him and his fallhood, before God and his Truth; and therefore take heed, that through respect of mens persons you renounce not your Religion, and turne Infidels. *Amicus fit Plato, magis amica veritas*: It is good for a man, though to loue his friend well, yet still to preferre the Truth before him.

And by our thus *teaching* and *living*, and your thus *learning* and *walking*, both wee and you shall be sure at the last, to obtaine the end of our faith and paines which shall be the saluation of our soules. Which God the Father grant to vs, through the merits of his Sonne Christ Iesus, and prepare vs to, by the power of his holy Spirit; to which Trinitie in Vnitie, the only true, immortal and inuisible God, be ascribed all Praise,

Wisdome, Maiestie, Might, and Dominion,
now, and for euermore.

Amen.

FINIS.